THE PACIFIC

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Pac Theo Sem
Reading Room

REST A BIT.

Lest us rest ourselves a bit!
Worry?—wave your hand at it—
Kiss your finger-tips and smile
It farewell a little while.

Let us pause and catch our breath
On the hither side of death—
While we see the tender shoots
Of the grasses, not the roots.

Voyage off, beneath the trees,
O'er the fields' enchanted seas,
Where the lilies are our sails,
And our sea-gulls, nightingales.

Where no wilder storm shall beat
Than the wind that waves the wheat,
And no tempest burst above
The old laugh we used to love.

Lose all troubles—gain release,
Langour and exceeding peace,
Cruising idly o'er the vast
Calm mid-ocean of the past.

Let us rest ourselves a bit!
Worry?—wave your hand at it—
Kiss your finger-tips and smile
It farewell a little while.

—James Whitcomb Riley.

THE PACIFIC

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W. W. Ferrier - - - - - - - Editor

2716 Hillegass Ave., Berkeley

SYNDICALISM—ITS AIM AND METHODS.

Several weeks ago The Pacific made mention of syndicalism, as it is known in France, in Great Britain, in Italy and other European countries, and stated that in the Industrial Workers of the World was to be found an Americanized syndicalism. In the discussion which went on for many weeks in the British parliament and papers over the coal strike and the minimum wage bill there was frequent mention of syndicalism, and so people in the United States have been seeking of late to know more about it.

The Argonaut, in an article last week, said: "Syndicalism may be described as a revolt against socialism on the one side and labor unionism on the other. It repudiates socialism because it has no confidence in political or constitutional activities. It is equally opposed to labor unionism because labor unionism asks only a larger share of the profits instead of demanding the whole of them. Labor unionism recognizes the capitalist as a partner. Synidcalism would eliminate him altogether."

Such a definition while in the main accurate may be misleading. The Spectator, a London publication of high standing, remarked recently: "Mr. Lloyd George spoke as if syndicalism were so completely opposed to socialism that the socialist might be used as a policeman for the syndicalist, and vice versa." Whereas, continued The Spectator, "It would be more accurate to say that the syndicalists form the left wing of the socialist party; and though their aims may be far ahead, yet the party as a whole is perfectly willing to lend its support to the syndicalists wherever the latter come into violent conflict with the existing order of society."

This is something that should not be forgotten by all who would see the people led aright in industrial and economic matters. There is a great deal of co-operation on the part of syndicalists, socialists and labor unionists.

The London Spectator says that syndicalism may best be described as an ultra-militant form of trade unionism. And the difference between the pure syndicalist and the average socialist is in this: "Whereas the socialist aspires to create a gigantic system of state-controlled industry the object of the syndicalist is to allow each trade to become itself the owner and controller of the industry in which its members are engaged."

In her book on "The New Socialism" Jane Stoddard says: "Syndicalism differs from socialism or collectivism in its hatred of the idea of state control; in its desire to establish a multitude of loosely-federated autonomous trades-unions, the members of which shall labor in workshops without masters. * * * The syndicalists call upon trades-unions to take forcible possession of the means of production, to do away with the present system of state government, and to establish the reign of free cooperative labor."

The word is derived from "syndicat," which is the French word for trade-union.

The leaders of revolutionary syndicalism in the old world are successful lawyers, professors and journalists, and they have won over of late to their program a large number of socialists and labor union men notwithstanding their fundamental differences.

Writing recently from London Mr. G. W. Smalley, the noted journalist, said: "The ultimate aim of the syndicalists is to ruin the mines and the owners. It is the same elsewhere. The syndicalists are in control of the trades-unions and of the minds of the workingmen of this country. They mean nothing short of revolution and will shrink from no means to bring it about." There is every reason for the belief that the demand for a minimum wage in the coal mines in England and Wales was but one step in a program. Some time ago a pamphlet was secretly circulated in South Wales which advocated the formation of a miners' industrial organization for the purpose of carrying out a policy of open hostility to the employers with a view to eliminating them altogether and establishing what is called an industrial democracy. To this end the suggestion was that the lodges of the organization should, "so far as possible, discard the old method of coming out on strike for any minor grievance and adopt the more scientific weapon of the irritation strike by simply remaining at work and so contrive by their general conduct to make the colliery unremunerative." The next step that was planned by the leaders, if the minimum wage had been fixed by act of parliament, was to demand a reduction of the number of hours, and step by step such agitation as would make the income of the shareholders disappear ultimately.

Since the coal mine strike was ended in England and Wales a leading journal has said: "The cessation of this strike does not mean an end of industrial troubles even for a time. The dissatisfaction on all sides is too keen and the recognition of their injustice of the existing social order is too widespread for any permanent peace. The problem of low wages, poverty, unemployment, and of the hard struggle most men have to earn a living, has been put to the nation and that problem will not rest until the solution is found."

With such a situation, as put forth by one of the sanest of journals, it is plain that there is imminent danger that syndicalism may go far toward, if not all the way to, success in its aim to capture the trades-unions in the interests of a modified form of socialism.

In an objection to state socialism a syndicalist writer says: "We claim that no 670 men elected to parliament from various geographical areas can possibly have the requisite technical knowledge to properly direct the productive and distributive capacities of the nation. The men and women who actually work in the various industries should be the persons best capable of organizing them."

With this view doubtless many can sympathize. It is

the old ideal of cooperative industry, an ideal which has long occupied the minds of social reformers. The trouble is in the fact that nearly all who advocate it want to bring it about in a revolutionary and unlawful way. That is characteristic of syndicalists in France and Great Britain as well as of the Industrial Workers of the World in our own country. Instead of planning to purchase the various industries and inaugurate cooperation in a lawful manner they plan to resort to "sabotage" and other malicious acts, and in one way and another make the industries so unprofitable that they can have possession finally just as they may dictate. It is practically expropriation. Haywood, a leader among the Industrial Workers of the World, an American syndicalist, has no thought of allowing any agreement between workingmen and employers to stand. He is for constant agitation, for unremitting pressure unitl there can be no longer any employers.

Inasmuch as the syndicalist program includes at opportune times the violent laying of hands upon the instruments of production now owned by capitalists they are to considerable extent anti-militarist, and would abolish the armies.

George Sorel, the most brilliant man connected with syndicalism in France, declares that historians will one day recognize that the entrance of anarchists into the trade unions was one of the greatest things which happened in his ge of the world. He praises the work of the anarchists in the unions, and says: "They instructed labor that it need not blush for deeds of violence."

A responsible officer of the Industrial Workers of the World says: "The I. W. W. advocates the use of militant 'direct action' tactics to the full extent of our power. * * * The tactics used are determined solely by the power of the organization to make good in their use. The question of 'right' and 'wrong' does not concern us."

One of the I. W. W. pamphlets says: "There can be no agreement with the employers of labor which the workers have to consider sacred and inviolable." * * * "Industrial unions will therefore sign any pledge and renounce even their organization if necessary, at times when they are not prepared to give battle, or when market conditions render it advisable to lay low; but they will do just the reverse of what they had to agree to do under duress, when occasion arises to gain advantages for the workers." The opening words in the I. W. W. preamble are: "The working class and the employing class have nothing in common." The abolition of the wage system is the aim; and this is sought not by the peaceful and lawful inauguration of cooperative industries, but the weapons are the "irritation strike," the "passive strike," and "sabotage" of every kind.

A recent writer in an I. W. W. paper quotes the words of Eugene Debs, "Sabotage repels the American worker," and says: "This is not true. The American worker has used the methods of the sabotier right along. I witnessed as slick a piece of sabotage last week as was ever pulled off. Done right under the bosses' eyes when he endeavored to speed the machines up. He did not recognize it as such, but he lowered the speed. Indifferent work is a form of sabotage. The American worker inclines to it when disposed to resent his treatment. The checker in freight houses, to my knowledge, often puts a package in the wrong car to avenge a fancied wrong. This is sabotage. I have seen in mining camps soap put in the blacksmith's tub to prevent a good temper being secured on the steel."

It has been suggested latterly to farm workers and poor farmers that they can in the day of dispossession imitate the workers of the cities and factory towns and seize the property of great land owners. Instances are cited of times in recent years when striking workingmen have marched out into the country and have won the sympathy of farmers by such words as these: "You don't need to pay any more taxes to the state, nor more rents to the landlord, nor more interest to the loan sharks and to the owners of your mortgages—just burn up those papers."

Professor John Graham Brooks says concerning the teaching of the Industrial Workers of the World: "This teaching is now translated into a score of different languages. I found a group of Armenians greedily reading it. I spent half a day upon a train in the West with a man who could make a speech in seven different languages. For two dollars a day and his railway fares he was making it his business to carry this message of sabotage and to teach its uses in such forms as to make its discovery impossible. He told me that open violence was of course stupid. 'We have got something much better.' "

It is evident that in syndicalism there is a new force in the world with which thoughtful people must deal with the utmost deliberation. It will not do to rush to the conclusion that here is anarchism that must be ruthlessly crushed by the strong arm of the law. There are indications that the uprising, though greatly to be condemned in the methods pursued, cannot be downed in this way. Jane Stoddart says truly: "The leaders of syndicalism ignore all the beneficent processes of history. They do not understand how immense an advance has been made in the path of human progress. According to their view the working classes are in a desperate position, from which they can be rescued only by violence. There is no savior on earth or in heaven, therefore the proletariat must achieve its own emancipation. Fierce and desperate fighting, a true Neronian orgy, may precede the final deliverance. For such an outcome these cultured philosophers are prepared. It is easy to denounce them as criminals of the most contemptible type—men who sit at home in ease and comfort while inciting others to wickedness, criminals of the type of Claudius in 'Hamlet' who assail the life of the body politic by poison, 'swift as quicksilver,' poured into the ears of unsuspecting men. But every careful student of the literature of syndicalism must recognize with Werner Sombat that there is a better side to its teaching and that its ghastly errors are sometimes the exaggeration of a noble idealism."

Professor John Graham Brooks, a man whose judgment in sociological matters a large number of people rely on, says that the somber sanctioning of violence by the I. W. W. is perhaps less formidable than it sounds. "As in the International, when the stage of practical organization was reached, the Anarchist had to be thrown out. This struggle selected those who were capable of submitting to reform methods. With these, every European government in which a powerful socialism has developed, has had to cooperate. In this cooperation lies the inclusive education of radical and conservative alike. The strongest Tory now unites with Lloyd-George in the public admission that the principle of copartnership has got to be recognized. By this, no narrow, definite scheme is meant, but rather that the autocratic method has got to yield to a more democratic spirit. It has confidence in its whole body of wage-earners. With our own syndicalism no other way will be possible when it reaches power enough to organize.

"If it is to be met with the least wisdom, it must become an occasion of education and not of indiscriminate abuse such as is very popular just now against the I. W. W.

"And by education, I do not mean for the I. W. W. alone. The employer, the stockholder and the public need it quite as much.

"The truth is that a new atmosphere has been created in which all sorts of secret administrative absolutism on the part of employers simply will not work. If this absolutism is enforced it will create such counter currents of sympathy as to furnish instant funds for revolutionary propaganda. The tides of a vague but very powerful sympathy have risen to that height which turns every high-handed measure to the easy advantage of the under-dog. At least the beginnings of this education for more prosperous people can be stated.

"It is dangerous ignorance to suppose that these disturbers are wholly destitute of some most admirable virtues.

"In every country where they have won influence, thousands among them show a spirit of devotion and entire unselfishness which makes conventional criticism very awkward. In spite of exceptions, this is true in our own country.

"It is also true that they are the product of profound evils which society has neglected. It is the last puerility to be quit of them by the word 'agitators.' No world movement gains such headway without causes of which 'agitators' are only a symbol.

"Society cannot learn too soon that this movement is not to be crushed. It cannot even be directed except by sympathy for what is good in it, and above all by an understanding that it is part of a surging democratic impulse against secret dictatorial methods in business which have had their day."

With reference to the mistakes of the agitators Professor Brooks says: "The trumpet note which heralds the collapse of the 'spreading strike; the conquering inactivity of the labor mass with as much violence as is necessary for the time and place.' These views, I believe, constitute the dangerous superstition of the movement.

"It is a dense miscalculation of all that is strongest even in the wage-earning world.

"It as totally misjudges the progressive economic and political achievements during the last generation.

"To ignore this fact of progress is to be dropped out of the whole constructive service to which such civilization as we have got is at last committed."

When one is clear upon this point, adds Professor Brooks, the truth about the I. W. W. can be told without the least timidity: "It can be told—as it should be met—with neither hatred nor contempt.

"Apart from much in its theory and much of its present practice, its motive is solely to carry a larger measure of hope and opportunity to those neglected masses in the labor world which fortunately will be no longer forgotten or ignored."

PACIFIC THEOLOGICAL SEMINARY UNDENOMINATIONAL.

The trustees of Pacific Theological Seminary at their annual meetings, April 24th, voted to place the institution on a definitely undenominational basis. The whole history of the seminary has made the step an easy one to take. The founders, back in 1866, sought to establish an interdenominational seminary, and to this end opened correspondence with other denominations to secure their co-operation. These overtures failed and it was necessary to go ahead single-handed, but the foundations laid were broad and liberal. Nothing sectarian was inserted in the name or charter of the institution. Only a by-law of the trustees limited membership in that body and in the faculty to Congregationalists. The board of trustees has now removed this restriction. At the meeting of friends and alumni recently called for consultation with the trustees and faculty, the first man to rise and express his approval of this final step was Dr. Pond, one of the founders of the seminary and only surviving member of that committee which corresponded with other denominations. The spirit of God has from the beginning been leading the seminary in this one direction.

The need for closer interdenominational co-operation which those far-sighted men saw in the middle of the last century has now become an urgent necessity. The interests of the Kingdom of God on the Pacific Coast demand that Christian forces unite in the tremendous tasks that confront them and do away with the present waste and inefficiency. The movement is well under way and more progress has been made than many people realize. Pacific Seminary believes that her place is at the forefront of this movement developing leaders who have caught the spirit of it; and her action now is a public avowal of this intent. The fact is significant that the same year in which this step is taken the seminary graduates six men, of whom one is an Episcopalian, and two are Methodists; and of the three remaining Congregationalists, one was a Baptist up to within a few months of graduation.

For the present the personnel of the trustees and faculty remains Congregational, and in resolutions adopted by the trustees the purpose of carefully conserving a warm fellowship with Congregational churches was strongly affirmed. It is expected that the Northern California Conference will continue to appoint a board of seminary visitors; and visitation is a valuable asset to the seminary. The need of keeping the institution in touch with the churches is deeply appreciated. But the enthusiastic response with which the proposal of change was welcomed by so many Congregational leaders indicates that the Seminary is not moving away from the churches but leading in a direction in which they are ready to follow.

There has always been a hearty cooperation between Pacific and the other seminaries here in Berkeley, but this has only made more evident the value of closer combination. Overtures have already been received from Berkeley Bible Seminary (Disciples) looking toward a possible union. Whether or not this can now be accomplished, Pacific Seminary has set her face squarely in that direction with the hope of seeing the Christian religion adequately represented at California's center of education and learning.

In the name of Him who came to break down the middle wall of partition that all may be one man in Christ Jesus, Pacific Theological Seminary bespeaks the continued support of Congregational churches as she leads toward a more effective cooperation and combination of Christian forces. The whole institution, strengthened and enlarged, will remain at their service.

GEORGE D. CASTOR.

THE CHURCH KINGDOM AND CONGREGATIONALISM IN SAN FRANCISCO.

An Address by I. H. Morse before the San Francisco Church Extension Society.

"I have been young and now am old: yet have I not seen the righteous forsaken nor his seed begging bread."

These are the words of the Sweet Singer of Israel. And still the question is being asked: "Is the religion of our Lord and Savior Jesus Christ a religion for women and children only, or is it a religion for strong men and for the salvation of the world?"

From one of the most profound biblical and historical scholars, at whose feet it has been my privilege ever to sit, I gathered the following facts:

It is a remarkable and little noticed fact that in every century, from the first until the nineteenth, the greatest man has been a Christian.

Much will turn, of course, upon the definition of "great." By "great" I mean a man of commanding genius and high character, who exerts a wide and lasting influence upon the human race.

The following is the record of the centuries: 1st, Paul; 2nd, Tertullian; 3rd, Origen; 4th, Athanasius, Chrysostom; 5th, Augustine; 6th, Gregory the Great; 7th, Bede; 8th, Charlemagne; 9th, Alfred; 10th, Dunstan; 11th, Hildebrand; 12th, Bernard of Clairvaux; 13th, Dante; 14th, Wycliffe; 15th, Savonarola, Columbus; 16th, Luther, Calvin, Colet, Erasmus, More; 17th, Cromwell; 18th, Butler, Wes'ey; 19th, Gladstone, Lincoln.

Some of the greatest women of the world who have been Christians:— Joan of Arc, St. Teresa, Elizabeth Fry, Florence Nightingale, Frances Willard.

These great historic characters could hardly be called milk-sops and weaklings. And these noblest of earth's womankind could hardly have been in the mind of the skeptic who, for many generations with sneer and taunt, has characterized the Church as an asylum for the weak and helpless.

When the day so long foretold by the prophets dawned and the "Young Child" opened His eyes on the cattle and dingy surroundings of the manger, the world also awoke to a new era, and for the first time in its history the Brotherhood of Man and the Fatherhood of God became the spirit towards which the world must move. All that had gone before had come to naught. "An eye for an eye and a tooth for a tooth" had not ushered in the millennium. The world was lost in darkness, seeking for light and finding it not; and, until the star appeared over the plains of Bethlehem, spiritual darkness covered the earth as the waters covered the sea.

The rise and progress of the religion of Jesus Christ is written into the history of the nations; and all that we now know as modern civilization found its birth in the sayings of the Man of Sorrows. From the hour that that sacred form was lifted up to the Cross, which is the emblem of light and liberty throughout the world today, unto this its progress has been onward and upward. Men everywhere have come to know that the world owes all that is brightest and best in it to that life which for a few brief years mingled with earth's poor and lowly and perished miserably on the cross of ignominy.

In these latter days, in the mad rush for material progress, men have forgotten this great beacon light of history. They have thought that by material things the world could be moved towards conditions that would satisfy the heart and soul, without regard for the cravings of the spiritual nature within them. Perhaps we are not altogether to blame for this. It is not given to all human souls to know that within them there is a nature that is not for time but is for eternity. They feel its yearnings but know not its source.

Then, too, we must consider the conditions with which we have been surrounded. Christian teachers in their zeal for the salvation of souls have thought it most effective to preach the terrors of the law and the wrath of an offended God, repelling the tender souls who could not believe that a God of love could be a God of hate, till we had all but lost the real significance of the great truths of revealed religion. "Like as a father pitieth his children" had no place in the preaching of many an earnest soul in the early part of the last century, and therefore thousands believed against their will, not through love of God but through fear of Him.

Material conditions in that period, too, were hard. In those days the man that made a clearing in the forest, the man that made two blades of grass grow where one grew before, the man that developed large enterprises and gave work to those that needed work—these were the men to be emulated. Wealth as we now know it was unknown. The struggle to keep the wolf from the door and the fear of dependence was ever before them. Out of that condition grew the desire to accumulate and to preserve themselves against poverty in old age. This spirit of accumulation developed enterprise; enterprise developed genius; and genius developed wealth beyond the wildest dreams. Conditions following the great crisis in our nation's history favored all this, and it is not strange that it was said. "This is the chief end of man." Materialism took possession of the entire people. In the race for wealth men forgot God and the Church languished. For years it seemed as if the Church had outlived its usefulness; its divine origin seemed mythical.

But with the realization of wealth and competence men began to see that the fruits of materialism were as dead sea ashes in their hands. The longings of the human heart that had been dormant could no longer be stifled. And as man's extremity is God's opportunity, the spirit of Him who said, "I will not leave you comfortless," began to stir in the hearts of men.

No man can tell when it began. No evangelist can say: "I pointed the way." But the spirit of the Living God is moving in the hearts of men as it has not moved them for generations. It is finding abundant expression in the Men and Religion Forward Movement. The Church's great opportunity is upon us. The problems of modern civilization are to be solved by the Church of Christ. They can be solved by no other agency. And here upon this Pacific slope the great developments of the world are to be made. Here the star of empire has reached its western boundary. Here it mingles its light with the great East that is rousing from its sleep of centuries. Through the Panama Canal will come the surplus population of Europe, and to assimilate and direct this stream of humanity into Christian channels is the work of the Church. And upon this work, done well or ill, the nation's weal or woe depends. For we cannot escape it—the great commercial development. And the great spiritual development of the 20th Century is to be wrought here, and is to be the manifest destiny of the Pacific slope.

With the opening of the Canal the eyes of the world will turn towards this coast. Here will be seen the accomplishment of disaster overcome, such as the world has never known. Above all, if we are true to our trust, true to ourselves, and true to our God, will be seen a manifestation of spiritual life and energy that will attract the attention and stimulate the life of the Church everywhere.

To do our best towards bringing the Kingdom of Heaven to earth, the pulpit must cease to substitute entertainment for instruction, lecture for sermon. The pew must come to know that neither social settlement, charities, the like of which the world has never seen, nor any form of human betterment devised by man, legislative enactment, or spasmodic civic movement, will reform and regenerate the world. The Sermon on the Mount is the chart and compass by which we are to sail over the unfathomable seas of human progress, and the summit of Calvary, the great beacon by which we may safely navigate the tempest-tossed ocean of human passion and desire. **"Neither is there salvation in any other,** for there is no other name under heaven given among men whereby we may be saved."

The world cries aloud to the Church: "Who shall deliver me from this body of death?" And the word of optimism from the Pew is to call back the preacher to the message of the marvellous Gospel of our Lord and Savior, release the sword of the spirit from its scabbard and let it flash in living flame into the haunts of wickedness and sin, and from the word of God bring to the people its message. For if our civilization goes, as have all civilizations the world has ever known, the word of God will still,

through all the ages, be the only hope of humankind.

A recent visiting preacher of international reputation, speaking on "The Modern World Problems from the Religious Standpoint," said: "The first is the social unrest of Christendom, the rapidly developing economical changes which are taking place throughout what is commonly called civilization. The second is the dawn of the new internationalism. And along with these two there goes a third, equally portentous, namely, the decline — whether permanent or temporary, who can say?—of organized religion."

I do not understand the preacher who can put a question mark after that last interrogatory, or indeed ask the question at all. Either the Savior is divine or He takes His place with Confucius, Mohammed, Buddha, and His teachings will meet their fate. If He is divine, there should be no sign of wavering amongst His followers. If the Church is declining, it is not the fault of its precepts but rather a failure to follow them; and the preacher who is grounded in them will wait for that day which shall surely dawn upon a purified Church, "when every knee shall bow and every tongue shall speak His name." I see nothing in the social unrest but the movings of the spirit which is wrestling with the human heart, misled by false teachers who would make merchandise of human longings, temporarily lured into false channels. There will, as surely as night follows day, be an awakening amongst an intelligent people to a full interpretation and solution of human problems founded on the eternal foundations of the Christian religion.

Indeed, we are already feeling the pulsation of that awakening. The unrest that pervades the world is not an organic disease of the body politic, but rather what the physician would call a functional disorder; and when we attempt to treat the symptoms of a functional disorder we get nowhere and accomplish nothing. This unrest is but the manifestation of the realization of that fundamental truth.

Therefore, my brethren, in the name of the passing hours in which, if we are to do we must do quickly, in the name of our risen Lord, in the name of the great fellowship of Christian believers, I beseech you **"that ye stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousenss, and your feet shod with the preparation of the Gospel of Peace, and take the helmet of salvation, and the sword of the spirit, which is the word of God, praying always with all prayer and supplication in the spirit,"**—always remembering that not by cyclone campaigns nor by whirlwind finish are the real fruits of the spirit to be achieved, but by the grace of God moving in the hearts and manifesting itself in the lives of men.

"And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind, and after the wind was an earthquake; but the Lord was not in the earthquake; and after the earthquake, a fire; but the Lord was not in the fire; and after the fire, a still, small voice."

This is the world-wide vision of the things for which we as Christian men and women stand. This is the inheritance that has come down to us from that band of heroic and noble souls who brought with them to the great and unexplored Empire of the West a Christian faith and purpose to win and hold this City and State for Christ. Almost before other men realized that there could be here anything more than a mining camp, Christian men and women began to dig and lay foundations broad and deep for churches that for all future years would point men to the things of eternity. And it is for us who have received this inheritance from those splendid Congregationalists; who gathered on the Plaza and sowed the seed from which all of the Congregational churches throughout the length and breadth of this State have sprung, to administer well and wisely the trust imposed upon us.

I am willing to admit that the task is not an easy one. The world demands from the church service for which it is not fitted: and to lead the world into the channels for which it is fitted is its mission. I heard a disquisition on a recent Sunday morning on "The New Democracy," and the essayist chose for his subject, "How the Church Can Help." Nothing could have more clearly shown the speaker's utter failure to grasp the relation of the Church to human affairs than his choice of a subject. If there is to be a new and permanent democracy it is to come through the Church of Christ; and the men of that type will sooner or later have to ally themselves with the Church or admit their failure. To me it was interesting to hear a man of apparently no appreciation of the Church lecture it upon its shortcomings. For with all of its shortcomings, be they many or few, the Church of Christ will never take second place to any sort of organization for human betterment. And each and every organization must sooner or later—if the world is to be redeemed and regenerated—join issues with and become a part of the Church.

The Saviour dealt in no figure of speech when He said to Nicodemus, **"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."** And it is for you, my brother, out here amongst the sand dunes, to you, my brother, in the seething centre of the city, to you, my brother, in the fasionable portion of the city, to keep that great truth always to the fore: **"Except a man be born again he cannot see the kingdom of God."** It is for the transformation of the individual man that the Church stands, and by which every form of human betterment including the political and civic betterment is to be realized. Without this all effort is in vain.

To my mind the most serious error that the modern Church has committed is its denominational zeal. The world may rightly criticise the denominational zealot who would endeavor to invade a field already occupied and amply churched. And I think the day has come when we may safely forget at times that we are anything but Christians, take a fair and full survey, and as Congregationalists abandon fields fully occupied by other denominations, put our efforts into the fields where we are strongest, and by Christian co-operation with all others come to an understanding through which every field will be occupied by strong Churches. For, my friends, we cannot blink the fact that the preacher to be effective must be above his hearers in religious knowledge; and if he attempts to invade any other field of human knowledge he must there also be able to impart instruction. To this end we must see that men are in the pulpit who can command salaries commensurate with the high office they occupy. The time has gone by when a man who thinks he has a call to preach will be supported by a loyal band of worshippers regard'ess of the food he brings them; and we may as well look the matter squarely in the face. I know it is true of every Church I know anything about that the people who attend its services as a matter of duty are constantly growing less in number; and it is a condition which we must not evade. The time has also gone by when the main work of the preacher is to call on Mrs. Jones a given number of times each year. A modern pastor shou'd not make any calls in his parish other than on the sick. For the man who spends all of his time in doing the work of the Church clerk in keeping up statistics and in making social calls on members of his congregation, just because they will be offended if he does not, will certainly fail in his ministry.

In the early days of the Church, when the preacher was the friend and adviser of the family in all of its concerns, and the limits of the parish were circumscribed, it was possible and practical. But in this day, when the preacher must be intellectually equipped to present his themes in a garb that will arrest and hold the attention of a well-read and well-informed congregation, practically his whole time and strength must be given to his sermons and his lectures. No man can expect in this day to hold his people if he comes to them ill prepared and jaded by old-fashioned parish work—and the congregation that expects him to will be disappointed. Therefore it should be the province of the Pew to protect the preacher from unreasonable demands upon his time and attention and permit him to visit the sick, bury the dead, and prepare his sermons without criticism from able-bodied members of the congregation because he does not pay them all the social attentions to which they think themselves entitled.

My first thought when I was asked to speak here to-night was to make some specific suggestions as to the proper location of our Congregational Churches, as shown by the

maps and general topography of the city. But as I thought of the conditions as they are to-day, it occured to me that a stock-taking of our present denominational affairs and a general survey of the whole religious situation and our relation to it was more needful at this juncture. In the first part of this address I have endeavored to outline the causes that have produced the lethargic conditions in religious affairs at the present time. If you have caught my idea you will have gathered that in my judgment the cause of the lack of interest in Churches is not primarily in the Church itself, but rather in the unbounded and unparalleled prosperity which has swept over this country during the past twenty-five years, producing a materialism that has choked the religious sentiment. As one brother some years ago rather graphically expressed it: "When a man gets money in California he thinks himself independent of the Almighty!" Unfortunately, as the years went on, if it was true only of California at that time, it soon became true of the entire country. And in this I do not mean that only men who have become vastly rich are included but the entire population; for the prosperity has been as prevalent amongst the wage-earner as with all other classes of the community, and the neglect of the spiritual has pervaded every form of human society.

In the next place I have endeavored to show that with the realization of material progress has come re-action, and man has come to know that abiding peace and rest are not to be found in the things that are temporal. Men are everywhere turning to the Church and to the things of the Spirit for that everlasting peace which only they that have drunk deep of the water of life can know. And here we stand at the parting of the ways. Are we who are in the Churches to-day realising the opportunities that are before us? And are we prepared to seek to know the Divine will even if it leads to the abandonment of cherished plans for denominatinal advancement, and in harmony with other denominations seek to advance the Kingdom of God upon earth in the spirit of Christian fellowship? If we have come to that, the way is easy.

As Congregationalists we have well and wisely occupied fields that we must maintain with all the strength the Almighty has given us. And permit me to say that, to my mind, the business of the Church Extension Society for the next year is not to seek fields for new enterprises, but in connection with similar societies in other denominations come together in a spirit of love and occupy fields with strong Churches, under whichever banner will best serve the needs of the community in which we wish to labor. I have many times been taken off my feet by the appeal of the Home Missionary Superintendent as he, with graphic and soulful eloquence, pictured the strategic importance of certain localities for Congregationalism. But, brethren, the time for that sort of appeal has gone by forever. One thing is certain, we as Congregationalists (and the same is true of every denomination) have "bit off more than we can chew." The result is that we have weak and struggling Churches that do not and cannot command the respect and confidence of the people about them. The time is at hand when we should be most concerned in having strong Churches, well manned by the best ministerial talent that can be found, prepared for sacrifice and toil, and in showing to the world living examples of a brotherhood dwelling together in unity, seeking to win the wor'd for Christ in a spirit of sacrifice and devotion. For it is given unto us to be heirs of God, joint heirs with Christ in an inheritance which is incorruptable and which fadeth not away, ambassadors for Christ representing the Church of the Living God out of which must come the redemption of the world. To this high calling of God in Christ Jesus we are called. And the time that is spent in developing a spirit of unity with but the one purpose of bringing the Gospel of our Lord and Saviour into the hearts and lives of suffering humanity is the showing forth of the Spirit of Christ. As we realize this and p'ace Christianity before denomination just so much sooner will we see the coming of the Kingdom of God upon earth. In this I do not belittle or detract from the glorious record of our faith and polity. I yield to no one in my loyalty to Congregationalism. I see in it potentialities which other polities do not possess. But in this day we have reached a point where the purely denominational barriers must give way to a federation of all Protestant Churches, on a platform upon which every man who loves Christ can stand and present to the world a pure and simple Gospel as it fell from the Master's lips. When this point is reached the isms which now afflict the world will disappear; for then we will have a Church that appeals to and satisfies the longings of every human heart. The Socialist, the Spiritualist, the Theosophist, the Scientist, and every other ist, all will there find the sign for which they seek; and the Church Extension Society, the Prudential Committee, and every other organization for Church building will find the way made easy and the results unfailing.

IS SOCIALISM MAKING GOOD IN BUTTE, MONTANA?

The foregoing is the question asked by the Rev. Charles L. Smith of Butte, in The Christian Register, of Boston. And he answers it in part as follows.

"It is scarcely possible in six months' time to judge of the work done by a new administration in office. Especially is this true where the mayor of a city has not the entire municipal machinery at his command. Of the sixteen members of the Butte City Council, the socialists have but three, so there is little chance for the socialists to have full swing. However, Mayor Duncan has made some improvements which may be regarded as commendable. He has appointed as efficient a corps of assistants as, we think, could reasonably be expected, in some instances going out of his party. Under the socialist regime there has been notable improvement in the street work. Butte, as Mayor Gaynor said of New York, has been bled at every pore. For street commissioner Mayor Duncan appointed a socialist who so far has made good. It has long been the rule of the Republican and Democratic administrations in Butte, not (?) to overlook special grafts, among others the farming out of the city's fund among their special banks. It has long been believed that certain officials received a consideration for doing so. It is certain the city received no interest on its deposits. Under Mayor Duncan's arrangement one of the banks of the city agrees to pay interest of three per cent, on monthly balances which the city treasurer has on hand.

"The messenger companies of our town employ boys, as in other cities, to run errands. Most of their errands in our town were in the red-light district. Mayor Duncan instructed the police to allow no boys, not even messenger boys, to go into the red-light district. This brought out a protest promptly from the messenger company, which 'wanted the money.' It had a franchise from the city. So why limit its privileges? A vile p'ace to send a boy, to be sure, but they and the parents of the boys needed the money.

"I think there is a disposition on the part of the great body of the citizens of Butte to give Mayor Duncan a fair chance to do something; but our city council, as a rule, is made up of men of small calibre, and the saloon element is always in evidence, looking after their interests. The saloon element will lend Mayor Duncan no support, and there will be some opposition from the Catholic Church, which has a strong following. However, many members of the Catholic Church in Butte are inclined to socialism; especially is this so among the miners. The finances of the city of Butte were becoming in such a condition as to alarm the citizens of Butte, it being believed the city had reached the legal limit to which it was privileged to go. It has been the intention of the socialists to hold in check the expenditures of the city so as to get the city to the point where

it was living within its income. Unfortunately for Mayor Duncan, he is a much abler man than the rank and file of the socialists in Butte and more of an idealist. He may at times be impractical, but I believe he is honest. He is a socialist to the point of fanaticism. He is a well-posted man on the socialist scheme of government, and can make a better, clearer, and more scholarly address than Congressman Berger, the socialist patriot of Wisconsin. Berger is probably a saner man: Duncan belongs to what would be termed the intellectuals. He has an unfortunate way of offending people who do not understand him,—a weakness possessed by many of the leading socialists.

"The socialists of Butte hope for great things. I believe they are sincere men, mostly very poor, and few well educated, though they have a pretty good idea of industrial affairs from the laborer's standpoint. They read the 'Appeal to Reason' too much, and the argument of the other side too little. However, they are making progress, and, whatever they do, the citizens of Butte feel certain they can do no worse than those who have preceded them. They are hoping at the spring election for aldermen to gain enough seats in the council to enable them to adopt some of the socialist measures they claim to be fighting for. Until they get a majority of the city council, their progress will be slow."

"ALL ON A MONDAY MORNING."

W. N. Burr.

Monday morning brings various visions, emotions and experiences to the people. Some business men come to it with a sense of freshness, eager for a new dip into the whirl of their business interests, because they have taken a day off from these activities on the Sunday. Other business men do not know that it is Monday, because the days are all alike to them. Even if they have allowed their office doors to remain locked all day Sunday their minds have never for a moment been locked against "business." To some people Monday morning always means the washtub. Others feel the pressure of "school" after two days outside the school-room. To most people Monday morning means a return to the common task after a little side trip off the beaten road.

How about the minister? That depends. It depends somewhat upon what kind of a "day we had yesterday." It depends, too, upon some other things. Sometimes the minister wakes up Monday morning with a slight pain across the eyes and a sense of weariness and confusion. He has not slept very well. The mental strain of the Sunday seemed to keep on straining after it was all over, and to wriggle down into every part of his body, as if the headquarters of his mental nature had been set all over him. Perhaps some balky parishioner had something to do with it. Or some thoughtless, pleasure-loving covenant-taker who never seems to dream that he is a covenant-breaker. If he is a sensible, trustful, healthy man, as most ministers are supposed to be, Monday morning means to him just "up and at it again," after a night of refreshing sleep. "Up and at it again" does not lead the whole army of ministers in the same direction, however. Some of them are obliged to "help wife at the washtub" before anything else receives attention. Some work in the yard and garden on Monday about as faithfully as they work at the church on Sunday. Some attend to numerous little details about the parish that were revealed the day before; and some go to ministers' meeting.

Now whether or not it is the best thing in the world for the minister to go to "ministers' meeting" on Monday morning, that is where many of them may be found on the first half-day after the Sunday. There are many others scattered up and down the land who are deprived of the privilege; and no doubt there are some who much prefer taking to the woods after the labors of Sunday, rather than listen to papers and addresses and discussions at the ministers' meeting. The ideal Monday morning for a minister is a walk of four miles to the carline, an hour's ride on the "electric," and then an hour and a half at the minister's meeting. The four-mile walk will so invigorate him, and the "talk" that he is forced to overhear on the car, together with the cigar-smoke he may be forced to inhale, will so amuse and disgust and tire him that he will be quite ready for the ministers' meeting when he reaches it. He will be too tired to stay out of doors, and the fellowship of a lot of clean, high-minded men will pour into him like a tonic.

Perhaps soon after he has seated himself and looked around a little to see who is there, Rev. Stanley Ross Fisher will come to a seat directly behind him, and will take him by the shoulders and give him a gentle Monday-morning shaking, by way of brotherly greeting. Then Fisher will hand him a little yellow folder which announces on the first page: "Pleasant Sunday Evenings at The Church of the Messiah. You are invited." That "you are invited" is tantalizing. He is aching to accept the invitation, but he very well knows that he can't do it because he has Sunday evening of his own to look after. But he will be thankful for the invitation as he turns to the inside folder, where he reads: "Pleasant Sunday Evenings at the Church of the Messiah, corner Washington Street and Van Ness Avenue. Seven-thirty p. m., Evening Service. Pointed preaching on popular themes by the pastor, Rev. Stanley Ross Fisher. Hearty congregational singing. Inspiring anthems by chorus and soloists. Eight-thirty p. m., The Get-Acquainted Hour, (in the social room). The features of this hour will be: 1. An informal 'Sing' of old home songs. 2. Special music and readings by the best talent to be obtained. 3. 'A sup and a snack for sweet friendship's sake.' "

All this will have a "pleasant" effect, indeed. The man's very bones will begin to feel something of the "pelasantness" that Fisher is putting into the "Sunday Evenings" at his church. The other brethren will be discussing some matter of business, but the man with the little yellow folder in his hand will slight the "business in hand" no doubt, and read the next page of the folder.

"Program, April 21"—(the previous evening.) "Speaker at the evening service, Rev. Dana Bartlett, D. D. Subject: 'The Church and Amusements.' Guests at the Social Hour: Reader, Mr. J. W. Foley, of the 'Saturday Evening Post,' Poet and Reader of 'Human Interest' verse. Music, Mr. Irving Andrews, Baritone." Then something like this will be running through the minister's mind: "As the old monks used to illuminate the margins of their missals with designs that seemed to them appropriate, so Fisher has decorated his folder with book and torch at the top, and teapot and teacups and saucers down in one corner. Altogether Fisher's church on a Sunday evening would seem

to be a cheery, cosy nest of pleasantness."

"But—O, get thee behind me, you obtrusive conjunction, where Fisher is. He can manage you better than I can just now. I'd go to his Sunday evening gatherings and stay through both hours, if I had a chance."

"But see here!" persists the conjunction, "he set the people to singing 'Ben Bolt,' and 'Tara's Harp' during the 'Get-Acquainted Hour' last night. What about secular songs at church on a Sunday evening?"

"Get thee behind me!" the minister will be saying again; and then he picks up his notebook. The chairman has just announced the speaker of the morning, a Los Angeles minister who brings a message concerning "The Holy Spirit and the Minister."

When our man has made his way back to his home, four-mile walk and all, perhaps he will sit down to write up his notes of the morning's meeting for his church paper, and he will take up so much of his space with what he found on Fisher's folder that he will have no room to report "the address of the morning."

He was not wholly pleased with the address. He liked Fisher's "Pleasant Sunday Evening" better. It was a "Federation" ministers' meeting, and the address was given by a brother who said "Jesus has gone. This is the Holy Spirit's day. We are all wrong when we sing

'What a friend we have in Jesus
All our sins and griefs to bear.'

Jesus does not bear our griefs—the Holy Spirit bears them," and a great deal more of the same sort.

La Canada, California.

MORE ANCIENT HISTORY.

Rev. J. Rowell.

Yellow Fever in Panama.

While I was living in Panama, we had one epidemic of Asiatic cholera and another of yellow fever, both brought from St. Thomas on English steamers. For those suffering with the latter, the government used as a hospital an old stone building, formerly used as barracks for soldiers. Very few entered that building and came out alive.

I applied to our consul for a permit to visit the place, and was decidedly refused. "You are a northern man, and one visit to that place would cost you your life. My government has charged me to care for you and I cannot let you in there." "But duty calls me there, and I must have the permit." I got it and visited the place nearly every day. But I never returned to my home without first going down on the rocks and airing all my clothes in the sea breeze. In those days all people believed yellow fever a most contagious disease and the guilty Aupheles (mosquito) was unsuspected.

It was a dreadful place—a Hell on earth. No effort was made to keep it clean, the doctors habitually neglected it, dreading contagion—just as well perhaps, for they were really of little service when there, only one of them having ever seen a case of the disease, and he prescribed that fatal drug, alcohol—rotting black vomit was all over the floors, and the stench was the vilest imaginable. Every patient was in the most pitiable condition, and hope was dead.

One case greatly interested me. He was a Polander, a nobleman by birth, educated and very intelligent, a venerable man with long white hair and beard. It seemed strange to find such a man bound for California, but I suppose he was forced to leave his native land. He was a Roman Catholic but seemed to me to know Christ as his Savior. The next morning as I stood at my window looking out upon the tide, four negroes passed before me carrying on open box and in it was this nobleman's body, and lying on it the body of a negro, with his bare feet in the face of the other. The two were carried outside the walls and dumped together, naked, into a shallow grave.

"But did you catch that fever?" Yes, but not in that deadly hole. It was in this way: On a Sabbath day I was ill with "Panama fever" (for a man who used no liquor a mild bilious disorder), but had gone through the morning service with difficulty. Standing at my window, a doctor from up the line rode by and said, "The superintendent of —— station is dead, and they want you to go up and bury him." Had I called him in and asked him to feel my pulse, he would have forbidden my going, but I knew that if I declined to go because of illness, I should be called a coward, and Christ's cause would get a bad name, so I told him I would go. They sent a car and locomotive to carry me, but the slatted car windows had no glass and the tropic rains wet me much. When I reached the station I waited for an hour in my wet clothes for the coffin to be finished, and when it was brought in held funeral service in the car. Then I was told, "This man made us promise that, should he die, we would bury him on a certain beautiful knoll, down the line, and you must go out and consecrate the ground." So I went, waded through the tall, soaked grass, so that all my clothes were soaked. Then my car was left for an hour or two on the track, while the engine took the company up to their stations, and then, thoroughly chilled, took me down to the city. I presume that some mosquito that had been with the man who was dead sampled me also, and I was infected.

When I reached my house the people were assembled for the evening service, and only taking time to put on a pair of dry stockings, I tried to go through with it. I never knew how it came out, for I became unconscious and contined so for three days. On Tuesday the vomit came on and the doctor said, "That is the last of him." He did not call to see me again, supposing me to be as good as dead, but God had yet large work for me to do, and a good constitution, with a good wife's faithful nursing, brought me through. The vomit, usually the sure precursor of death, proved in my case nature's relief from poisonous infection.

SCIENCE AND "THE MODERN CONSCIENCE."

(The following is an extract from the "Annual Survey of Missions" given by Mrs. William Renwick before the Southern Branch of the Woman's Board of the Pacific, April 9th, at Claremont, California.)

On one of the great anniversary days of the National Council of 1910 held in Boston, Prof. Pickens of Talladega College, the "Yale orator," said these prescient words;—

"Race prejudice is simply the last great enemy of human brotherhood, and in its turn it will be destroyed as have all the other enemies. It is simply the last barrier behind which the retreating narrowness of the human heart has taken refuge. . . . The spirit of love has advanced until fact and fancy, fiction and history combine to inspire us with the belief that the overthrow of this last enemy will mean the practical assurance of Universal Brotherhood."

In July of this past year took place the most unique gathering in the history of man—The First Universal

Races Congress. A clarion call went round and round the globe, caught at last by a thousand voices among the most distinguished of every people and nation as they joined in the summons to meet, not for the purpose of obeying the often-repeated mandate of the ancient philosopher, "Know thyself!" but to satisfy the modern cry of a great human need, "Let us know each other!"

The call was made in the name of science, and in the name of "the modern conscience." And there met in London, from literally every quarter of the earth's circumference, representatives of peoples, tribes, and nations, the majority dressed in the costume of their native land, and each with his own religious convictions—Mohammedan, Buddhist, Confucianist, Brahman, Shintoist and animist, atheist and Christian,—all human souls reaching out for social betterment,—met to find in science a bond of unity.

But they were summond also in the name of the modern conscience,—a figure somewhat vague in outline, but commanding and attractive, within whose shadow every one was conscious stood the fairer form of Jesus Christ. Anthropology said, "We do not know where the first man began to develop, we know nothing of his anatomical qualities,—the 'missing link' has not been found. The oldest known remains of **real man** have been found in Western Europe. They do not show one single trait that is not found in one or other modern skull or skeleton of the aboriginal Australian."

Science says, also, color is the pigment that Nature uses to protect the body from the dangerous actinic, or X ray, of the sun, and depends upon the zone in which the race has for a long time lived. The old adage is truth, "Color is only skin deep." It does not affect the **real human entity.**

Social justice says, "A belated race is not necessarily an 'inferior' race." It says also, the capabilities of a race are measured by the attainment of the most advanced of that race; and the modern university raises up a common standard, impartial and exacting. And there pass through the open doors of the University the Chinaman, Indiaman, Japanese, Turk and Arabian, Persian, Egyptian, Siamese, the Negro of America and of Africa, the Philippino, the North American Indian, the Malay of Oceania, the Maori of Australia side by side with the Caucasian and Semitic groups. And these classic portals open outwards, and the same varied crowd comes forth bearing well-earned diplomas, crowned with the same laurels, their hands joined in fraternal fellowship.

The modern conscience says, "Ye are equals,"—Ye are brothers. There **can** be a Parliament of the World.

The modern conscience also says, "The nations of the West should give to the nations of the East that which they have won for themselves,—liberty of person and of conscience, with equality of all under a settled government." It is simply our Declaration of Independence which thus far we have failed to give to our Negroes, our Indians, and the Orientals within our gates.

But the voices of that multitude rang out their notes of human brotherhood with no uncertain sound, and methinks, the patient Christ looked down and smiled to see this advance guard of the "all nations" take a long stride upward toward the heights.

GRADUATION EXERCISES, PACIFIC THEOLOGICAL SEMINARY.

The graduation exercises of Pacific Theological Seminary were held last Thursday. The annual address was given by the Rev. Dr. Aked on the subject "The Restoration of Belief." In the beginning of his address Dr. Aked quoted Gladstone as saying that all the work of all the politicians in the world was as child's play in comparison with the work of the ministry. The speaker proceeded then to show that all that is embodied in "God, Faith, Christ and Immortality" is held by a larger number of people today than ever before; and that it is for the preacher to make these realizable in the lives of men and women the world over. To this end they must speak that which they **know.** The minister is called to dogmatism. In the course of the address it was shown that God is not unknowable; that he is simply unseen. It is for humanity to trust life and death and that which lies beyond death. Instead of saying 'In the midst of life we are in death," it should be, "in the midst of death we are in life."

Passing from Theism to Christianity Dr. Aked asked, "What, then, is Jesus Christ to us?" And the answer was: "Supremely he links us to the Infinite and Eternal energy. He is an expert, a master in spiritual things."

The scripture lesson for the day was read by the Rev. Dr. Edward Lincoln Smith of Seattle, and the prayer was by the Rev. E. L. Parsons of the Episcopal Church of Berkeley.

President Nash, in conferring the degrees, reminded the graduates that if they were to spend their days in the Christian ministry a continuous personal growth would be demanded—intellectually and spiritually. They were reminded also that only a sense of a divine call to the work would keep them in it; and that the only sustaining power therein is the sense of the divine presence.

The graduating class consisted of the following named persons: Frank A. Crown, Marshall Dawson, Thomas T. Giffen, Wilfred R. Hodgkin, Stephen C. Thomas.

On these was conferred the degree of bachelor of divinity. The degree of master of sacred theology was conferred on Robert Burdette Whitaker.

Announcement was made that the board of directors had at their meeting on the 24th of April made the Rev. Dr. J. K. McLean, president emeritus of the Seminary.

At that meeting the directors voted also to make the institution an undenominational one.

Among the Churches.

CALIFORNIA.

CALIFORNIA.

Oakland First.—Next Sunday at 3:30 a mass meeting under the direction of the Men and Religion Forward Movement will be held in the First Church, and an address will be given by the Rev. A. W. Palmer, who returns this week from the national meeting in New York.

Oakland, Pilgrim.—At a farewell reception given the Rev. W. Elsworth Lawson last Friday evening addresses were made by the Rev. S. C. Patterson as a representative of the Bay Association; Professor Buckham for Pacific Theological Seminary; Mr. A. A. Dennison, secretary of the Oakland Chamber of Commerce for the Writers' Club; the Revs. Messrs. Sanborne and Coates for the East Oakland ministers; and Mr. Ames, a deacon of the church for Pil-

grim Church. All voiced the regard in which Mr. Lawson is widely held. He departed on Monday of this week for Boston which will be his headquarters until settled in a new pastorate. Next Sunday the pulpit will be occupied by Professor Buckham of Pacific Theological Seminary.

San Francisco, Green Street.—Rev. E. L. Walz has presented his resignation which the church reluctantly accepted with the expressed hope that some time in the future his services might be secured again. This has been the longest pastorate in the history of this church and during most of the eight and a half years Mr. Walz was the only resident Protestant pastor in the North Beach district of the city. Mr. and Mrs. Walz are by no means invalids, but they have felt severely the long strain and drain of their work, which has included earthquake and fire and rehabilitation experiences besides a four-year financial campaign. The church now has one of the best constructed and equipped institutional buildings in the West. It has also the good will of many foreign born citizens, and a faithful and interested nucleus of workers both young and old are enthusiastic helpers. With the united backing of Presbyterians and Congregationalists and a probable annual income of $7000, a great work for the Kingdom should be accomplished. In accepting the pastor's resignation the church voted heartily and unanimously to present him with a gift of $600. Mr. and Mrs. Walz have no settled plans for the future but will probably rest during the summer and then go to New York City where Mr. Walz hopes to take courses of study of social and religious problems.

Los Angeles, First.—The Easter morning collection for the new lot was eleven hundred dollars. The house on the lot has been thoroughly renovated and is used one evening in the week for amusement by the girls and one evening by the boys. In the fall it will be open every evening. On Sundays it is used by the Bible School. The Intermediate boys have been separated from the rest of the school, forming a Boys' Department, and meet in that building. They have a chairman, choose their own president, vice-president and other officers and have self-government. This arrangement has greatly increased their interest in the school. The C. E. societies have been efficient as personal workers. They also have a good number in the choral club which assists at the Sunday evening services. The Senior Society has reorganized as personal workers. They have also begun the study of Jefferson's book on Congregationalism. The main divisions are taken up as follows: April 21, I. History; April 28, II.Principles and Contributions; May 5, II. Organization and Administration; May 12, IV. The Task of the New Congregationalism. On this evening there will also be held a "Miniature State Conference." Each one is expected to make a special study of one topic for each evening and contribute some very specific and brief word to the discussion. Also to invite other young people to the "Model Conference." All this is the work of Rev. H. S. Tuttle, who has relieved the pastor of a burden of care about work that we had not time to touch. Dr. Day occasionally gives an address at the meetings of the young people's societies.

Long Beach.—Rev. Henrp Kendall Booth, pastor of the Congregational Church of Long Beach began this week a series of evening addresses of a unique character entitled "Our City by the Sea," a series of studies of the social facts and forces of Long Beach. Great numbers were turned away the first evening and the interest of the community in the addresses was manifest. Mr. Booth is attempting to portray the present social conditions of the city and to set forth he ideal toward which the city should work. Following are the subjects of the addresses: I.—April 28, Its Amusements. The Distinctive Problem of a Resort City. II.—May 5, Its Business Life. Industrial and Economic Aspects and Prospects. III—May 12, Its Press and Its Library. The Influence of the Printed Word. IV—May 19, Its Schools. Educational Facts and Forces. V—May 26, Its Homes. The Dangers of a Shifting Population. VI—June 2, Its Churches. Our Religious Life and Spirit. VII—June 9, The Long Beach that is to Be. A Civic Program for Greater Long Beach.

WASHINGTON.

Pilgrim Church, Anacortes.—Rev. J. D. Hudson, pastor. Services were conducted in the church each evening during Passion Week, except Saturday. They were well attended and the interest good. At the Easter services four infants were baptized and six others for admission into the church. Eleven were received into membership of the church, nine of whom came on confession of their faith. The church has gone to self support.

CHURCH WORK AND OTHER WORK IN EUREKA.

Easter Sunday was not observed by the Congregational Church of Eureka on the 7th, owing to special services being held in which six of the city churches participated

On the 14th, the postponed services were held; the church was filled in the morning and twenty-three were received into membership, 21 of them upon confession of faith; 16 adults were baptized, also 15 children.

In the evening the church was crowded, every seat being occupied. A sacred concert was given of unusual merit. Two were received into membership upon confession, making twenty-five for the day. Of these twenty-five 15 were heads of families.

Sunday April 14th was another good day: Eleven were received into membership, ten on profession of faith.

Considerable encouragement has come through a deeper interest in the mid-week service; between fifty and sixty were out last Wednesday evening. This is considerably in excess of what has been for some time.

It is with considerable pride that I am able to say the Congrgational forces of the city took their share of the work; in fact the Good Government League of the City was started by our people, and in this temperance struggle they were in the forefront. H. E. B.

Eureka on April 15th had an election to determine whether the city should remain wet or dry. The result was in sense a splendid victory for the "drys."

Although the temperance forces did not win so as to put the saloon out of business, the vote was so close as to bring about many much needed reforms. The only thing which saved the city from becoming dry, was the business men met and promised the citizens, that if the prohibition movement was defeated, they would guarantee sweeping reforms.

Under this promise many who would otherwise have voted for the putting out of the saloon, voted to retain it,

to see what reform would accomplish. Even then the vote to retain the liquor traffic, only carried by the small majority of 281. We of the Temperance side consider a victory was won. Two years since when the Good Government League fought for reform, it was denied. Nothing was done to keep the saloons within the law, gambling was permitted to go on unrestricted, and every abuse was unheeded, the Good Government Leaguers were held up to be laughed at.

Now all the League asked is to be granted, and even more; the 65 saloons of our city are to be materially reduced in number, the more objectionable places are to be done away, and other matters are to be attended to which marks a new era for this city.

An ex-judge of the Superior bench said to me the other day "You men have put up a splendid fight, and you have won; this may fairly be said: Eureka can never again be what it has been; we shall have a cleaner city, a better government; and unless the present Council comes to time, all that is needed is one more election, and Eureka will join the dry cities by a very large majority."

The fight was a hot one, many were the weary men and women when the night of the election closed. Some of the workers stayed in the fight from beginning to the end of the counting, putting in as many as 18 and 20 hours out of the twenty-four.

This victory has meant much for the churches of Eureka.

HAVING THE SPICE OF VARIETY.

In the Young People's Society of the First Congregational Church of Oakland they are adding the spice of variety in making up their program for the next half year of meetings. The results already justify the novelties which have been introduced. The program of topics running through the year nineteen twelve includes, for example, a course of addresses on "The Good Samaritan in Oakland." One address is on the "The Down-and Out-Man" by Captain Day, the friend of the discharged prisoner. Other topics have to do with the work of the probation courts, the work of the play-ground, the work of the anti-tuberculosis society, and the work of the anti-saloon league.

A series of stereopticon lectures is also to be given by Rev. Ray F. Carter, the Director of Religious Education of the First Church. Such titles as "Following under the Flag," "China, the Newest Republic," "The Melting Pot," "The Land of the Little Brother," and "Christianity in the Stronghold of Mohammed" indicate that pictures from all over the world will be flashed upon the screens to interest the audience of young folks. Under the general head of "Christian Devotion and Christian Conduct," some such topics as "Spiritual Lessons from Out-of-doors.,' "Some Qualities in the California Pioneers," "The Heroism of David Livingstone", "How could our Church Help the Boys of Oakland"? and "How could Our Church Help the Girls of Oakland?"

The program for the meetings is arranged in four parts, each part including the meetings for the year that come naturally in the same group. The Motto introducing the program for the half year is as follows: "The controlling idea in this list of subjects and speakers is the unity of purpose in all religious and social work, and in all workers for social welfare, regardless of creed. The scope of the Kingdom is broad, and all men and women of good will are helping to establish it." It is felt that the discussion of some of these themes which enter intimately into the life of one's own city will be helpful and a valuable supplement to the usual list of devotional topics discussed by Young People's Societies of Christian Endeavor. Then too the program of social redemption going on in the city has attention in a program like this, and the young people are gradually interested in what is being done to save their community.

The way that this plan works out can be illustrated from a recent meeting of the Society at which the general topic was "The Most Helpful Book I have Read Lately." The members of the society sat around the room in a circle, and without rising talked informally concerning the books which have been inspirational. The leader began with a most remarkable account of the Autobiography of Helen Keller. Thus started, the ball was kept rolling by other members of the society. One person had been reading Matheson's "Voices of the Spirit." Another member reported great enjoyment in the life of Alice Freeman Palmer. The president of the society had been studying "Religion and Medicine." Margaret Deland's "The Iron Woman," Mrs. Burnett's "The Secret Garden," and Harrison's "Queed" were some of the novels that were mentioned as having brought a message to the readers. That the members of the society do not confine their reading to any single line was indicated by the report from one person that Jastrow's Psychology had been of great interest to him, and the next report was concerning Beer's "The Mind that Found Itself."

Laurence Hutton's "Talks in a Library" was mentioned, as was also "Pilgrim's Progress," "Ben Hur," and Ralph Connor's "The Sky Pilate." One of the active members of the society relieved the list of serious volumes by declaring her delight in "Happy Hawkins," which, she said," was the funniest book I have read in an age." One of the society members who is also an active Sunday school worker confessed privately after the public round-table was over that she had just finished reading "The Most Successful Book on Sunday School pedagogy which she had ever read" in preparation for work with her class of boys. When asked what that volume was, she answered with a smile, "Spaulding's Baseball Guide."

This list of volumes indicates that the reading of the average member of a Young People's Society of a Congregational Church on the Pacific Coast is of a sort to give great satisfaction to those who believe in the higher life. And that the range of reading should be so broad comes as a matter for surprise. Perhaps this list of books have value for others.

NOTES AND PERSONALS.

The Rev. Herbert A. Jump will give the baccalaureate sermon at the University of Nevada in Reno on Sunday, May the 12th.

Next Monday the paper or address at the meeting of the Congregational ministers of San Francisco and vicinity will be by the Rev. C. A. Means of Alameda. The following Monday by the Rev. George Hinman.

The Rev. H. B. Mowbray of Cleveland, Ohio, and the Rev. E. R. Fuller of Bakersfield are spending a few days in the Bay region.

Readers of the May Century will find in the number

authoritative papers on some of the most pressing questions of the day, such as the recall of judges, the tariff and American trade, the remarkable advance of Persian women and their share in the country's recent crisis, Chicago's rapid growth and significant civic development, and improved methods in New York's police courts.

Last Sunday the calendar of the First Congregational Church of Oakland contained the following announcement: "Upon Mr. Carter's invitation Dr. Lovejoy is today starting a class which should appeal to a large number of people in this congregation. His general theme will be 'The Spirit of Great Literature' as shown in the literature of the Hebrews and of the English poets. The class will meet in the auditorium at the close of the morning service and an invitation is extended to all the congregation to unite under Dr. Lovejoy's leadership for the study of the Bible and the poets. It is the judgment of the ministers that this church is to be congratulated in having in its membership a man so splendidly qualified for this service as Dr. Lovejoy, and it is earnestly hoped that the class may find such a welcome from the congregation as to become a permanent feature of the church life."

KERN COUNTY ASSOCIATION

The semi-annual meeting of the Association of Congregational Churches of Kern county, was held in Maricopa, April 19th and 20th.

In addition to the delegates, there were present the pastors of the following named Churches; First Church of Bakersfield, Rev. E. R. Fuller; Pilgrim of East Bakersfield, Rev. Franklin W. Keagy; Maricopa Congregational, Rev. Thos. Watt; Panama Church, Rev. W. W. Riley; also Mr. Nava, of the "Mexican Mission" of Bakersfield.

It was our privilege to have with us Rev. Dana W. Bartlett of "The Bethlehem Institute," Los Angeles, Rev. R. B. Larkin, Sup't of Missions of Southern California, and the Rev. Henry Mobray, assistant pastor of Pilgrim Church of Cleveland, Ohio.

Rev. F. W. Keagy, late of Colorado, recently installed pastor of Pilgrim Church of East Bakersfield, was admitted a member of the Association. Rev. M. B. Evanson, recently called to the Oil Center Church, was absent on imperative business, and Rev. S. C. Carson because of sickness.

It was voted to accept the invitation tendered by Mrs. James Hered, delegate from Pilgrim Church, East Bakersfield, to hold the Fall session at that place.

At the close of the business routine Friday afternoon, Mr. Henry Mobray of Cleveland, Ohio, was invited to address those present.

He gave an interesting account of institutional and religious work among the foreign immigratns who are flocking into that city.

At the Saturday morning session Rev. R. B. Larkin gave a graphic account of the conditions he finds, and the work being done, in various parts of the territory over which he has supervision;

The three addresses given by Dana W. Bartlett, at different sessions, were listened to with the greatest interest by all present.

The first was a description of the work of the "Bethlehem Institute," Los Angeles, of which he is pastor and the moving spirit, on Friday afternoon. The second, "The New Education," given on Friday evening, was illustrated with steropticon views. Another was on "The New Social Problems," which was on Saturday afternoon.

All were handled in a way that showed a practical working knowledge of the same by the speaker; and they opened up visions of the future little dreamed of before by many who heard him. Many of his statements were illustrated by incidents of personal experience.

There are few who can listen to Dr. Bartlett and not be quickened and inspired to higher ideals and greater effort by his magnetic optimism.

The cordial reception given by the members of the Maricopa Church to the visitors, and the provision for the comfort of each, to the smallest detail, made a very warm spot in the heart of every one who was fortunate enough to be with them; and the beautiful "spread" presented by the ladies of the Church during the noon recess Saturday, finished the social features of the sessions royally; and made all feel as many expressed it, "It is good to be here" and "We will wish to come again."

B. K. S.

The Home.

DADDY.

Take my head on your shoulder, Daddy,
Turn your face to the West,
It is just the hour when the sky turns gold,
The hour that mother loves best.
The day has been long without you, Daddy.
You've been such a while away,
And now you're as tired of your work, Daddy,
As I am tired of my play;
But I've got you, and you've got me,
So everything seems right;
I wonder if mother is thinking of us,
Because it's my birthday night.

Why do your big tears fall, Daddy?
Mother's not far away,
I often seem to hear her voice
Falling across my play;
And it sometimes makes me cry, Daddy,
To think it's none of it true.
Till I fall asleep and dream, Daddy,
Of home and mother and you.
For I've got you, and you've got me,
So everything may go,
We're all the world to each other, Daddy,
For mother, dear mother, once told me so.

I'm sometimes afraid to think, Daddy,
When I am big like you,
And you are old and gray, Daddy,
If when we got up to Heaven,
And mother was waiting there.
She shouldn't remember the two she left,
So sad and so lonely here.
But year by year still sees no change,
And so 'twill all be right,
We shall always meet her in our dreams,
Daddy, good night, Daddy, good night.
Dear Daddy, dear Daddy, good night, good night.

Mary Mark Lemon.

"I'D PAY MY DEBTS"

A company of thoughtful people had been discussing last words and last deeds of great men before their death. "What would you do if you thought today was to be your last?" someone asked of a lad who sat listening quietly in his corner.

"I'd pay my debts," said the boy.

Since most of us will find, on reflection, that we really desire to spend each day as our possible last, this simple bit of philosophy holds more meaning for us than appears on the surface; because to "pay our debts," fully and freely, would mean for the average person a wonderful and immediate change and extension of life.

A clergyman not long since reminded his parishioners, in this connection, that the truly honorable man, mindful that the great change may come at any moment, so lives as to leave his financial matters in good shape should he suddenly step out of harness; that if, for business reasons, the credit system must be employed, he employ it intelligently. Many a business man who in life has prided himself on his ability to manage his affairs well and without troubling others, leaves, at his passing, an all but inextricable tangle for his executors to unravel—with great difficulty, it may be only through litigation, even loss to those whom the missing master would at all costs have saved and protected. Many a housewife and house mother, otherwise careful, would leave, if called home without notice, a hard knot for those taking up her dropped reins of office to face.

Then there are the debts of kindness that we are always meaning to pay, the little things that "I really must do, sometime," but which, remaining undone year after year, run great risk of sooner or later slipping into the sad limbo of lost opportunities. There are the calls on lonely strangers, the visits to old or new friends, the letters to sick ones, the kindly telephone message, the varied obligations, small but not unimportant, that are so easily let slip.

Of course we are all busy—too busy; that goes without saying. But even a busy man or woman must pay his debts to enjoy a calm conscience and peace of mind.

And then, too, there are those debts incurred through our mistakes or wrongdoings. "If you've done wrong, as, indeed, we all have," recently adjured a wise and tender minister, "be man enough to say so. Don't try to skulk or hide behind the forgetfulness of neighbors. They may forget, but God and you will not."

You remember your harsh, mistaken judgment of that other woman? Have you ever told the third person before whom you expressed that judgment that it was faulty? That man whom you suspected of having wronged you, but who proved, instead, a good friend? It might wound him, do more harm than good personally and formally to apologize for the unkindness of which he may be ignorant; but—isn't there some way in which you could "get even," atone for the sin, the blunder? My quick tongue may have betrayed me into some speech that should have been unuttered. Why shouldn't I make haste to say I am sorry? These debts may not make pleasant paying, but the honest soul, confronted with the duty, "pays up" with promptitude and intrest.

And as for apologies, pure and simple, who among us does not owe them? And who, really believing that tomorrow would be too late for their paying, would defer the already overdue payments that may mean so much of happiness and peace?—Ethel Colson.

Our Young People

THE FUNNY TEACHER.

There was a funny teacher man
As wise as he could be;
His name was Solon Solomon
Methuselah McGee.

PACIFIC SEVEN

He had a class of animals,
He stood them in a row;
And to each one he daily taught
Just what he ought to know.

He taught the cheetah not to cheat;
The lion not to lie;
The gadfly not to gad so much,
The spider not to spy.

He taught the jellyfish to jell,
The adders to add right,
Taught centipedes to earn a cent,
And sunfish to shine bright.

Ah, yes, he was a worthy man;
The animals avow
That had it not been for his school
They'd all be dunces now!

WHAT GRANDMA THREW

There was a game of ball in progress in the back yard. Grandma, busy with her basket of darning, smiled as she watched the three town boys from the window.

She was not the only one who watched them, however. Out in the road were three or four boys who, attracted by the shouting and laughing in a yard usually so quiet, were looking through the fence. "Town kids," muttered one to another, beginning though they could not have told why. Presently one of them called his comment aloud:

"Dudes!"

"Rag-bag!" promptly responded Guy.

"Such playing!" sneered the boys outside.

"If you don't like it, you needn't watch it. Clear out!" shouted the boys inside.

Back and forth over the fence the sharp words flew, and of course it was only a few minutes before an occasional stick or stone was flying also. Then, by an unlucky toss, the ball went over, and that ended the game, for the boys refused to give it up.

"Oh, no, we won't throw it back, sonny! You don't know how to play with it, anyhow, so 'taint no use to you," they answered mockingly to all demands for its return.

"You didn't have to throw it over, and we don't have to throw it back."

Angry, and fearful of losing their ball altogether, the young visitors hurried into the house with the story of their wrongs.

"They're spoiling all our fun, and we can't drive them away, and now they've got the ball."

"And you can't make them go away and let you alone?" asked grandma.

"No'm! We talked to'em, and—and threw things at 'em and everything!"

"Well, well! Maybe you didn't throw anything that hit them in the right place," said grandma severely. "I won't have them tormenting you in any such way. I'll throw something that will send them off in a hurry!"

She marched into the pantry, and the boys looked at each other with much surprise mingling with their satisfaction. They wanted the intruders driven off; but the idea of sweet-faced grandma throwing stones! Or had she gone for bricks or hot water?? She hurried out of the door, and they followed her; but they could not distinctly see what missile she sent over the fence.

"Don't say anything to them. Wait and see what they will do," she said to the wondering boys on the step.

But after a few minutes of silence they could not resist the temptation to tiptoe over the grass and peep through into the road. There sat the enemy around a torn paper sack, eating some of grandma's delicious doughnuts.

"Humph!" said Charlie.

"Here's your ball," said a rather subdued voice outside, and the treasure dropped at Charlie's feet. "We didn't mean to keep it, anyway. We was only foolin'. We're goin' fishin,."

"They've gone, haven't they?" inquired grandma, as the three boys came back to the house. "You can nearly always make people peaceable by throwing at them, if only you throw the right things."

The boys laughed, though they looked a little ashamed; for often afterward, when there was danger of getting into a quarrel, one or the other would say warningly, "Better throw a doughnut."—Round Table.

An eminent Scotch divine was once asked how long he would require to prepare a speech. "That depends," said he, "upon how much time I am to occupy in its delivery. If I am to speak for a quarter of an hour, I should like a week to prepare; if I am to speak for half an hour, three days will do; if I am to go as long as I like, I am ready now."

I follow, follow, sure to meet the sun,
And confident that what the future yields
Will be the right, unless myself be wrong.

Longfellow.

Let a man overcome anger by kindness, evil by good;
Let him conquer the stingy by a gift, the liar by truth.

Dhamma-pada.

A little girl called to her playmate, "Come on out." "I can't" was the reply. "Why not?" "Because my mother won't let me." The little girl pondered a moment and then said, "Well, then, why don't you go and ask your grandmother?"

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	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.	App.	Rcd.
Bowles	15	10	10	2	5	5	4	5	3	...	2	...	2	...
Ceres	50	26	45	53	17	10	20	4	12	...	5	...	5	...
Fowler, Armenian	25	18	15	2	7	7	1	...	4	...	1	...	2	...
Fresno, First	60	50	60	69	30	24	80	57	15	10	5	...	10	17
" Kreutz	50	...	50	...	17	...	27	...	7	...	10	...	5	...
" Zion	50	...	50	...	17	...	20	...	7	...	5	...	10	...
" Armenian	25	35	20	...	15	10	5	...	7	...	2	...	5	...
" 3rd German	25	30	5	6	7	9	3	7	3	4	1	...	1	1
" Japanese	5	...	5	...	2	...	5	21	2	...	1	...	1	...
Hot Springs	1	1	1	...	1	....	1	...	1	1	1	...	1	...
Manteca	5	...	1	...	1	...	1	...	5	...	1	...	1	...
Oleander	50	5	40	20	15	...	15	1	5	1	2	...	4	...
Porterville	95	35	95	45	50	35	35	16	20	14	4	...	6	5
Ripon	10	5	10	...	3	...	3	1	2	...	1	...	1	...
Sanger	30	25	15	12	8	7	5	4	2	...	1	...	1	1
Salida	20	15	20	...	6	...	7	...	4	4	1	...	2	...
Stockton	160	56	135	70	50	14	70	32	25	7	15	...	20	...
Tipton	5	...	5	...	5	...	1	...	5	...	1	...	1	...
Tulare	50	51	35	36	15	13	25	22	8	7	2	...	5	4
	731	362	617	315	271	134	328	170	139	48	61	...	73	28

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